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Christian Education Magazine

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The Aldersgate Commemoration in the Colleges

DURING coming months all of Methodism will be much engrossed in carrying through the church-wide evangelistic program known as the second phase of the Bishops' Crusade. Commemorating, as it does, the two hundredth anniversary of John Wesley's heart-warming experience in Aldersgate Street, the Bishops' Crusade will deliver an emphasis both timely and appropriate. By no means the least fitting of its many aspects and approaches, however, is its provision for the participation of the colleges in the general emphasis, its provision for carrying the Crusade to the campus. Methodism, born in a college, has always believed in Christian higher education. In every area where it has served it has founded and fostered colleges as among the most potent of Kingdom agencies, and Wesley's own words, "Let us unite the two, so long divided, knowledge and vital piety" have been very properly called the motto of Methodism.

The Preaching Missions, which will be conducted this fall and winter in selected college centers with the expressed purpose of projecting the evangelistic force of Christianity upon as many campuses as possible, echoes of the recent conferences at Oxford and Edinborough and the increasingly serious vein of campus thought all combine to furnish further evidence of the timeliness of a deeply religious emphasis among college students.

The theme adopted for the Aldersgate Commemoration as it will be observed on the campus is "Religious Experience and the Church" and the purpose will be; first, to lead college students into a conscious, personal experience not unlike the experience recorded by that other college student two centuries ago and, second, to direct them in conserving the experience and under its inspiration in giving the most effective expression possible to the Christianity they profess.

Plans now being drawn look toward the objective of carrying the Bishops' Crusade to every campus of Southern Methodism and to as many as possible of our Wesley Foundations on tax supported campuses. The method of approach to each campus situation will be through the visit of a carefully selected speaker, usually a pastor of proven ability and skill as a student leader. Procedure will include the use of his services in chapel addresses, evening services, forums and discussions, group meetings as in fraternity houses, and in personal counseling. Whenever possible the leader will be

accompanied by a member of the General Board staff whose services will be available to the college in conserving through organization and otherwise the continuing results of the Crusade visit. B. M. M.

United Christian Action in a Changing World

Moved by the slogan "United Christian Action in a Changing World" and meeting under the auspices of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, the first National Methodist Student Conference will assemble in Centenary Street Church, St. Louis, December 28-31, 1937. In order that in the future each student generation may be privileged to profit by the advantages of such a meeting it is contemplated that a similar conference shall be held once each four years hereafter.

The objectives announced for the St. Louis gathering are indeed commendable in their well balanced emphasis on both a deep personal religious experience and on its expression in intelligent efforts directed to the correction of current evils.

The program being arranged for the Conference lists numerous addresses by men widely known in Christian service and provides for discussion groups in seven areas of vital religious concern. If these areas constitute an index as to the issues which will absorb the mind of the group one would conclude that the general theme of the Conference might appropriately be "The Student and His Church." Brief outlines of these areas are available on request and advance reading and study in one or more of the listed areas is urged as a preparation for deriving the greatest good from the Conference.

Attendance will be limited to one thousand, eight hundred of whom shall be students. The remaining two hunderd places will probably be assigned to adult workers with college students and to others who hold official relationships to campus religious situations. It is apparent that to an unusual degree this is to be a Conference of, for and by students. The entire quota allotted to the Methodist Episcopal Church, South, is three hundred students and fifty adults. State and campus quotas have recently been announced and doubtless the promotion of the Conference on the various campuses of the Church is already being carried through in a most discriminating manner. It will of course be highly desirable to fill all quotas as early as possible and to send in advance registrations at as early a date as may be convenient; but more important by far than such considerations as these is the need for the utmost of caution to be exercised in the selection of delegates who are to represent the various school situations. It is patently essential to send to the Conference the most competent students available, those most able to profit personally from the opportunities the Conference will offer and those best able to share these values with their respective campuses during the months to follow.

For such students the Conference will hold great experiences in Christian fellowship, in serious work, in group thinking and action, in moments of high resolve, and in the inspiration which comes from hearing great addresses and from sitting under the spell of world-renowned personalities.

B. M. M.

The Methodist Student Movement ---Retrospect and Prospect

HARVEY C. BROWN

THE Student Movement, as we know it in America, had its origin about the middle of the nineteenth century and was represented exclusively by the Young Men's Christian Association. Since the Association began it has stood consistently for the voluntary principle in the campus educational process. As it began so has it continued in its concern not for the formal curriculum, but with the student's attitudes and chosen activities. Certain techniques were developed in the early years of the Movement which have not only typed the Student Movement as represented by the Christian Associations but also have given valuable guidance to church agencies which entered the field later.

Since 1890 the Student Movement has been augmented and enriched by the Christian Church. Today the values of a unified movement, which includes the Church as well as the Associations, are recognized both by educational leaders in campus situations and by other churchmen who have envisioned a new social order as dependent primarily upon a vitalized church leadership and constituency. The combined student movements today are enriching college and university life by unifying diverse forces, liberalizing thought and experiment, fostering a fellowship in testimony and in quest of truth, affording a medium for personality development, preparing an aggressive leadership in moral and religious reforms, maintaining a center of service, and promoting a collective effort toward a positive campus morale. This service is an indispensible element in the educational process.

STRATEGIC POSITION OF THE CHURCH

In the decade before 1900 the Church began to show an interest in religious life of its college and university youth. There was an increasing recognition on the part of religious leaders that the Church had a direct responsibility for the religious training and development of its students. "As the one social institution with which every student is more or less familiar and which he accepts as an institution of religion, *the Christian Church affords the best contact through which the religious experience of the student may be approached.* It is far better as a medium of approach than any extra-church agency can ever become because its relation to the students is in three tenses"[1]: past, before campus experience; present, while in college and university atmosphere; future, when he returns from campus and takes his place in a normal community life. No extra-church agency has such an opportunity to do a consistent and continuous educational and religious piece of work with youth. Impelled by this sense of responsibility for the developing religious life of students Christian leaders began to lay foundations for the Church's work on the campus. From 1910-1920 more interest was shown in this field by the Methodist Episcopal Church, South, than at any time previous. In 1911 Dr. Stonewall Anderson, Secretary of the Board of Education, stressed the importance of "considering carefully the needs of Methodist youth in state institutions." Said he: "It behooves us as a church not only to

[1] Basic Assumptions Methodist Student Movement--L. F. Sensabaugh.

build up our own schools, but to look after the moral and religious life and education of our Methodist young people in all state schools in every way that is legitimate and wise." [2] The first official act of the Board of Education which looked forward to meeting the needs of students was the appointment in 1912 of a committee to study the situation. The report contained the following recommendation: "We feel that not only should our strongest ministers be placed in charge of these churches wherever it is possible, but that these pastors of college and university churches should be provided with assistant pastors who shall be charged especially with looking after the moral and religious life of Methodist students in these colleges and universities." [3]

The Board of Education's record in 1914 showed that the three Missouri Annual Conferences co-operated in an appropriation for an assistant pastor for students at the church serving the University of Missouri.

The first move to establish a Bible Chair at the University of Texas was defeated in 1913-14 because of a difference of opinion of Board members regarding authority of the Board to appropriate funds for work in State institutions.

The General Conference in 1914, in session at Oklahoma City, cleared the issue by granting the General Board of Education "authority to make appropriations in co-operation with Conference Boards of Education."

The religious needs of students were dramatized further in 1915 when F. B. Taylor headed a committee which released the information to the Board of Education that twenty-three per cent of students in state institutions were Methodists and that many state institutions were located in country towns where local churches could not meet the needs of students.[4]

The launching of a student religious program at Austin was begun during the scholastic year, 1918-19, and a Bible Chair Building was constructed. Dr. Umphrey Lee was the first Director. In 1922 sufficient interest in student needs had been developed in the church at large for the General Conference to authorize the creation of a plan of student work which, through an agreement with the Methodist Episcopal Church whose campus religious work was already established under the same nomenclature, was to be known as the Wesley Foundation. Dr. J. Marvin Culbreth was employed as Secretary of Religious Education and as such became the first National Director of the Wesley Foundation of the Methodist Episcopal Church, South. In 1923 $10,000 was appropriated by the Board of Education for student programs in state institutions. At this time ten institutions were receiving financial aid and nine other institutions had made requests for appropriations.

In 1925 a survey was made which revealed that 80,000 Methodist students were in 125 colleges of the South. Approximately 53 per cent were in state schools; 26.1 per cent were in church-related colleges and 21 per cent in independent and private schools. Eighty-one schools were surveyed and out of this number Methodist students were in the majority in 56 schools.

In 1926 the Board of Education adopted the following methods of

[2] Board of Education, Methodist Episcopal Church, South, Report of Secretary, April, 1912.

[3] Board of Education, Methodist Episcopal Church, South, Minutes of 1913-14.

[4] *Ibid:* F. B. Taylor's report in Board of Education Minutes, 1915.

approach to state institutions: (1) Religious Foundations co-operatively supported by denominations; (2) denominational Bible Chairs; (3) student pastors with student assistants for part-time service. The Board also, pursuant to General Conference action taken three years earlier, resolved that "the name of Wesley Foundation be chosen to designate strictly Methodist work among students in state institutions." [5]

Beginnings of an Intercollegiate Methodist Student Movement

Authority was given in 1928 by the General Board of Education to set up state-wide Methodist Student Conferences. One thousand dollars was appropriated to finance these Conferences.

The emphasis on the educational approach; that is, teaching courses for which students received credit on degrees, was not minimized but in addition to this, steps were taken to organize student committees in campus situations, to strengthen the work of the various campus religious councils through State Conferences and to train council members and directors in summer Leadership Schools and Conferences. The first State Conferences were held in Virginia, Mississippi, and Texas in 1928-29. The aims of these State Conferences were:

"1. Inspiration and fellowship.

"2. Counsel for student religious problems.

"3. Creating and promoting loyalties to organized Christianity as expressed through the Church.

"4. Giving student leaders some practical help in organizing their religious work around local churches in their college communities." [6]

[5] 1926 Minutes of Board of Education.
[6] Christian Education Magazine, July, 1933, page 66.

A developing Student Movement in the Church was inevitable when the interests and needs of the student were put in the center of all activity. Reliance on non-denominational conferences for leaders skilled in the work and appreciation of the church was proving unsatisfactory. At this time college religion was under scrutiny. The Christian Associations had their elements of strength and also their weaknesses.

On the one hand the Associations represented the normal religious life of the college and university and could specialize in winning the lukewarm or even the hostile. On the other hand, however, they represented one age, one class, one sex; had little or no contact with life's inevitable experiences of birth, marriage, and death; and gave little preparation for church relations in a community after college life was over. During those years the Association in every institution became just another church on the campus and made little effort to prepare students for service in the Christian Church.

The Church has a responsibility for meeting religious needs for its students and at the same time for training its leadership. It cannot delegate this task to an extra-church agency. In an attempt to meet this legitimate and reasonable demand of the Church, the General Board of Christian Education, through the Division of The Methodist Student Movement, has given direction to a rapidly developing student program. The "Movement" conception whose genius is to envision the totality of the religious life of college students and properly relate that life, with its group consciousness and intellectual difficulties to a normal church experience, has gradually replaced the "Foundation" idea which has from the beginning included charters,

buildings, and a distinctly separate set-up from the Church at work in the college and University Community as is the case of some denominational Foundations.

The Present Approach

The most satisfactory approach has been through the church serving the campus.

First—our program stresses the requirement of an authentic, interpretative, and persuasive voice in the pulpit of the college church.

Second—we supplement the service of the college church by the employment of a specially trained worker to do pastoral service, counseling, and *teach* courses (curriculum courses for which institutions give credit on degrees) in religion when opportunity offers.

Third—the student is affiliated with the church—its purpose, cause, and processes in the life of the community.

The policy of the General Board, co-operating with thirty-eight Annual Conference Boards of Christian Education, is to serve campuses without becoming just another campus organization.

Present Scope of the Movement

At present the Movement is organized in seventy state, independent and Church-related institutions located in eighteen states. The staff of Directors consists of twenty-seven full-time Directors and forty-three part-time pastor-Directors. The Movement is reaching 25,000 students out of an 80,000 constituency, 1,000 of whom are officers in Wesley Foundations and Christian Movement Councils.

Each scholastic year fifteen statewide Student Conferences are held. Campus retreats, intercollegiate seminars and local training groups, special campus visitation by staff and invited leaders become a definite part of the program. Each summer about three hundred students and one hundred directors and counselors are trained for the Movement's program in summer Leadership Schools and Conferences.

By means of courses in Bible, Religious Education, Comparative Religion, Ethics, etc., through voluntary courses on the campus, student directed Conferences and activities, through practical experimentation in regard to industry, race relations, world relations, student-faculty relations, and through the service of specially trained Directors, the Movement is beginning to hold a position of major importance in the field of Christian education on our campuses.

Present Emphases of the Movement

During the last decade the Student Movement has risen to a place of major importance in the program of Christian Education of the Methodist Episcopal Church, South. The enthusiasm which characterized the adventure after the General Conference authorized the work, is rapidly crystallizing into a well formulated program of interest, appreciation, and achievement.

The religious objectives are strongly set forth in terms of the conservation of values, the achievement of good character, the development of Christian personality, and a worthy appreciation of the Church.

It is the purpose of each of the seventy units to be more than merely a part of the religious educational program of the Church in a campus situation; in addition, its aim is to be the Church co-operating with campus administrations in the task of meeting one of the greatest needs of modern education—namely, *the*

Christian interpretation of the Educational Motive.

The following aspects of the present M. S. M. program differentiate it from what the Church was doing through the Wesley Foundation in 1931-32:

1. The Movement in specific situations at present is working under the supervision of fourteen Inter-Conference Commissions. This represents an achievement in organization technique which has proved indispensable in working for campus needs in state areas.

2. Seventy organized Campus-Church Relations Committees and Wesley Foundations and Christian Movement Councils characterize the present organizational status of the Movement.

3. The promotion of two seminars annually for training Directors, student officers, and pastors in college situations in the art of making living on the campus a vital religious experience has become a definite part of our program.

4. The functioning of an Associate Council of the M. S. M. auxiliary to the college section of the General Educational Council is of three years standing and has proved indispensable for our work.

5. Student work on Church-related campuses has been correlated with the General Student Movement of the Church. Student work began in state institutions in our Church as was the case in other churches, but experience has proved the value of relating all Methodist students to the Movement.

6. The Movement co-operates with the Department of the Wesley Foundation of the Methodist Episcopal Church in a number of significant projects. Some of these are: Developing joint campus programs in two border states (Missouri and West Virginia); projecting joint state-wide Methodist Student Conferences in states like Oklahoma, Kentucky, Florida, and West Virginia; creating and promoting Religious Drama through the National Society of Wesley Players. There are eighteen chapters of this organization, eight of which are in the Methodist Episcopal Church, South. This is the only organization in Methodism that embraces in its membership students of both churches.

7. The Methodist Student Movement seeks to develop a practical co-operative relationship with all the National Student Organizations and movements, in planning Conferences, summer seminars and Assemblies, and in campus enterprises. Through these relationships helpful suggestions are received, many new approaches are devised, new materials are created, co-operative programs are developed, and the whole program of campus Christian Education is related to the interdenominational and intergroup Movements in these varied fields.

An Undergirding Philosophy

Chesterton says that the greatest thing about a person "is the kind of philosophy he keeps." The same thing can be said of an institution or a Movement. Nothing is quite so necessary for a virile student movement as a strong undergirding philosophy. Through the years certain basic principles have emerged out of campus experience which have become helpful in orienting the Movement in the campus processes. A Student Movement program and method in the Church must run much deeper than mere skills and devices by which to hold students in the church. Fundamentally, it must go deep enough to touch the inner nature of the church itself. It must inquire what sort of folk these modern students are and what are the

laws by which they *grow* and *change*. It must ask the question, "What can these two, the church and youth together, mean to something greater than either—the kingdom of God?"

The following assumptions which seem to us basic and educationally sound will be included in the final philosophy of the Movement if and when it is formulated.

1. The college and university faculties and administrations have a primary responsibility for aiding in the development of the religious life of students. In too many campus situations this responsibility has been neglected. Counselors have given voluntary leadership in spite of a teaching schedule which has consumed their time. Voluntary activity on the part of a few students and faculty members will do a little; but no institution with a program of character building worthy of the name will depend upon ineffective counsel and an inadequate budget. If a student misses the mark the administration is primarily responsible and not the college pastor nearest the campus.

2. The religious activity program is an integral part of the educational process of the campus. Bower conceives *the curriculum in terms of enriched and controlled experience.* We assume in view of the broader interpretation of the curricula that its essence includes all that happens on a campus which enriches and directs in any sense the life experiences of students. If one accepts statement number one above, it goes without saying that what has been thought of as formal curriculum has stopped short of giving direction to all the educational processes on the campus.

3. The college or university church has a definitely co-operative relationship with the campus in developing student religious welfare. The work of the college and the church should supplement each other, the church taking up and expanding from the point where the rules of democracy demand that the state shall stop.

4. Other religious organizations, such as the Christian Associations, Student Volunteers, and Denominational Foundations, have a co-operative responsibility in developing the religious life of students. Extra-church agencies in campus situations should recognize the continuing responsibility of the Church as it attempts to create and conserve the loyalties of students in building a Christian community.

5. Religious organizations serving students in campus situations should recognize the aims and objectives of other campus religious groups and should plan their work together so as to preclude overlapping and duplication with a view to building a co-operative program and creating a sense of unity and good fellowship.

It has been our experience that unless a campus has a General Council of Religious Activities composed of members from all co-operating groups there is always a great deal of confusion—program and personnel overlapping. A new Director going into a campus situation without such an organization could well afford to make this a primary objective until realized.

6. An adequate opportunity should be given students for initiative, participation, leadership, and control. It is educationally sound to insist on the recognition of this principle in program planning for campus situations. It is generally admitted that the principle should be especially observed in the sphere of religion. It simply means the absence of dictation or patronage by officials and adult counselors.

7. The development of the Intercollegiate feature of a student move-

ment is highly desirable and necessary for its greatest achievement. Students do things together. Campus, Conference, State, regional, and National relationships are necessary and should be cultivated and maintained.

8. The church as an educational and religious institution must discharge its responsibility in giving direction to its student constituency.

As a primary human institution of religion the church, of necessity, must serve the needs of campus groups. It is not an exaggeration to say that one of the greatest and most urgent needs now facing our great church grows out of the fact that year after year an increasingly large number of our young people are leaving our homes and local churches to enrol in one of the many colleges and universities of the country. In such institutions every peril of religious faith has been reckoned with before it reaches the rank and file and in these student centers the opportunity for vitalizing and reorganizing a confused society is particularly inviting and challenging.

The necessity for developing an interchurch Student Movement in America was never more urgent than at present. Prospects for such a development are encouraging since the church has undertaken seriously the task of meeting the religious needs of its student constituency. *Just as the Christian religion would not long survive without the church, so the church would not long survive as an effective force for social and religious reconstruction without the leadership of college trained men and women.*

The fall term finds more than 100,000 Methodist students enrolled in colleges of the South.

TWO IMPORTANT EMPHASES

The next two issues of Christian Education Magazine will carry various materials designed for the promotion of and for use in the observance of Student Recognition Day and College Day.

Student Recognition Day, which was only designated a year or so ago, comes on the Sunday between Christmas and New Year. This year the date will be December 26.

Its appropriate observance in the evening service of that day will take advantage of the presence of college students home for the holidays and will give them opportunity to participate effectively in the service.

College Day, January 9, 1938, which since 1930 has been designated for annual observance in local churches, is very naturally better known and more widely observed than Student Recognition Day. Through either College Day or College Week, which is an expansion of the original idea, the interests of our church schools and colleges were given wide emphasis throughout the connection in 1937.

These important observances should at once be listed on local church calendars for 1937-38 and program plans should shortly be receiving attention.

Two hundred and sixty freshmen took tests for scholarships offered by Birmingham-Southern College (Birmingham, Ala.).

Methodist Student Movement Work After Unification

H. D. Bollinger *

THE program of student religious work of the three Methodisms that are approaching unification is amazingly similar. Undoubtedly the rich educational heritage which is common to the three branches of the Wesleyan Movement has had its effect in molding the pattern of student work that is now operative. Therefore, as we look to unification, our principal task as we plan the work of the future is to conserve those elements of strength which we now possess and to eliminate surgically any factors of weakness which a critical examination of our work might reveal. A casual study of the student work of the Methodisms would reveal the following rather clearly defined elements of the strength which we seem to possess in common.

Our Heritage

Methodism was born in a university and we are the rich recipients of the tradition that the religious life of our students is a factor of paramount importance in the future life of the church. Methodism is equally rich in a seemingly unwritten tradition that might be summarized in the words, "Give youth a chance." Therefore, it is quite evident in the student religious work of the Methodisms of this day that the actual conduct of the work rests upon the shoulders of the young people themselves. In describing the program of the student Christian movement of our Methodisms the slogan is commonly used, "of the students, by the students, and for the students."

Methodism was not only born in a university but in rich religious experience that came to a young Oxford student—John Wesley—*while he was a student in the university*. It will also be remembered that there emanated from this personal experience of a single student *a fellowship group*—the Holy Club—in which there was discussion, sharing of experience, frank appraisals of Christian faith, and an abiding sense of the presence of God. This tradition has also carried over into our day.

It is a fact of common knowledge in the Methodist Student Movement of the three Methodisms that the lives of individual students have been enriched by a vivid experience in their own lives of the presence of the living Christ. Emanating from

* Secretary for Wesley Foundations, The Board of Education, The Methodist Episcopal Church.

such rich experiences have developed the supporting groups of Christian fellowship that are now so common in our Methodist colleges and at our state universities. To be sure, they are not called "Holy Clubs." We know them as Wesley Foundations, or as Christian Student Movement Councils. Furthermore, they are not identical with the "Holy Club" in other features, but the methods of sharing, discussion, study, and fellowship are characteristic features of modern Methodist Student Movement work.

The history of Methodism shows that, beginning with John Wesley and the "Holy Club," there never was a "Methodist" in the true meaning of the term who had experienced a "warming of the heart" but that he wanted to do something about it. The Methodism of the student days of the Wesleys was not only an expression of an inner religious experience but also evidenced a religious faith that sought to build the Kingdom of God in practical social service.

This is likewise true in the Methodist Student Movement of the three Methodisms today. Whenever you find an organized group of Methodist student leaders on our college and university campuses of today you will usually find an earnest-hearted group of students who are interested in establishing the Kingdom of right relationships. It is common to the work of the student groups of the three Methodisms to find our students today working for world peace, for better racial relations, for the abolition of the liquor traffic, for the building of a better economic order. In short, like the Wesleys, they are attempting to make religion practical in conduct.

As we have mentioned the elements of strength that seem to be a common heritage of the Student Christian Movement of the Methodisms, it would only be right to mention some of the defects. It is perhaps fair to say that in our student work we are victims of the common American malady, over-organization. Students are busy young people and there is the danger in our work that in our zeal to do we will crowd out the opportunity to be.

Another element of weakness is one that is altogether too common to our Methodisms. It is the fact that our student programs are struggling along on insufficient financial support. If the leaders of the church of tomorrow are in the colleges and universities today, then the church can ill afford to spend a mere pittance for the religious education of these future leaders. In the Methodist Student Movement work after unification it is imperative that the church undergird her leadership training of college youth with sufficient funds to make the work adequate, thorough, and permanent.

Developments in Five Years

In addition to the rich educational tradition of our common historical heritage, it should also be noted that amazing historical strides have been taken in the student work of our churches in the past five years. In this period there have been frequent staff meetings of the educational leaders in charge of the Methodist Student Movement of the three churches. These joint affairs have not only been fruitful in the work of deliberate planning but they have also been rich in Christian fellowship.

The result is that unification comes upon the student work of the churches, not as a sudden development, but as a step taken-in-stride as it progresses quite naturally in the inevitable direction of larger inter - Methodist co-operative ef-

forts. When men think, plan, and fellowship together in terms that are significant in Christian co-operation, historical strides are taken. It is well to note what has been accomplished in these five years and what it means to the future of the Methodist Student Movement.

In the first place, a number of programs of local student work of the Methodist Episcopal Church and the Methodist Episcopal Church, South, have already been merged. This is a work of interdenominational co-operation which is characteristic of our efforts not only with the Methodisms but also with other churches. This work will naturally proceed as unification develops.

This is a day of the intercollegiateness of religious work. It is well for the students of different campuses to come together and exchange ideas, program methods, and experiences. State-wide or regional gatherings of Methodist student leaders are now common in our work. As unification proceeds this work will go forward.

The merging of the student organizations that have developed within our student movements is now underway. The National Society of the Wesley Players, a student religious drama group, is the one organization that already encompasses within its membership the students of two of the Methodisms. Other developments in this field will undoubtedly take place as unification proceeds, particularly in the areas of student interest and religious activity. For instance, as nation-wide exchanges of ideas of student work increase, the work will be tremendously enriched. Some such interest areas that might be mentioned are prayer groups, student co-operatives, deputation work, verse speaking choirs, and many other distinctive features of student Christian work.

One of the greatest fields of development that will undoubtedly take place in the Methodist Student Movement after unification is in providing proper program materials for college and university groups. This work is excellently cared for in the high-school-age groups of our church but an insufficient work is being done for college students. Most significant in this work is the plan now underway for the ultimate introduction of some kind of a magazine or periodical that would be published for the college and university students of the Methodisms.

The most immediate and undoubtedly the most significant development that is taking place in the student movement of the Methodisms is the interest in the holding of a National Methodist Student Conference once each student generation. The first National Methodist Student Conference will be held in Centenary Methodist Episcopal Church, South, St. Louis, Mo., December 28-31, 1937. The prospectus which the student program-planning committee has provided shows what the students of Methodism are thinking—"United Christian Action in a Changing World." This particular student conference of this student generation will undoubtedly be the first of many history-making student conferences of like nature that will be held in the future.

It is impossible for us to go further and enumerate the many possible steps that may be taken in the development of the Methodist Student Movement work after unification. Space does not permit us to indicate how the three Methodisms will proceed together in the training of leaders, the providing of program materials, the holding of Seminars, the conduct of courses in religious education, not to mention the development and training of the

leaders who will direct the Methodist Student Movement of the future.

In conclusion let it be noted that the future of the work will undoubtedly proceed along the lines of (1) enriching the factors of strength clearly evident in the present-day Methodist Student Movement that have come to us from the rich heritage which is common to us as Methodists, and (2) eliminating from our work elements of weakness, institutional or organizational, (3) continuing the developments that have taken place in the past five years in which the attempt has been made by the leaders of the Methodist Student Movements of the three Methodisms to build their programs together.

S. M. U. Fosters Activity Program

Through its Student Council of Religious Activities, Southern Methodist University (Dallas, Texas) seeks to enlist a large number of students in some form of religious activity. That the new movement is working is indicated by recent reports showing that in the past year 170 different students made more than 250 talks; 53 different students gave musical numbers on 74 tours and over 5,000 persons were contacted by students traveling 2,565 miles in this work.

In addition to activities participated in by the students, speakers are brought to the campus who present the claims of the Church and the Christian religion and discuss with students their problems of personal religion. The support of a missionary project at Porto Alegre College in Brazil, religious emphasis week, studies in Christian social action and wholesome campus recreation are among the activities sponsored by the Student Council of Religious Activities.

Phi Beta Kappa Chapter to Be Installed at Birmingham-Southern

As Christian Education Magazine goes to press a letter from Dean Wyatt W. Hale of Birmingham-Southern College (Birmingham, Alabama) advises that the petition of that institution for a Chapter of Phi Beta Kappa has been granted. The action, says Dean Hale, was taken at the first business session of the Triennial Council meeting of Phi Beta Kappa at the Biltmore Hotel in Atlanta, September 9. The Birmingham-Southern Chapter will be the Beta Chapter of Alabama, the only other Chapter in that state being the one at the State University.

For some months the faculty, students and friends of Birmingham-Southern have been interestedly awaiting the action on their petition to the Phi Beta Kappa Council. Last December the institution received an invitation from the Phi Beta Kappa Senate to apply for a Chapter, but prior to the extending of that invitation the college had been thoroughly investigated by Phi Beta Kappa officials. The investigating committee, according to President Guy E. Snavely in his latest annual report, recommended the college "for its fine faculty, its attractive and well-equipped plant, its stable financial condition, its excellent library, its high admission and degree requirements, the record of its graduates in obtaining scholarships, fellowships, and assistantships in post-graduate institutions, as well as the noteworthy record of alumni in other fields, the opportunity given the faculty for sabbatical leave and advanced study, and the quality of the student body, as well as the wholesome tone and atmosphere of the campus."

REPORT

On the Sixth Annual Conference of the Church-Related Colleges of the South, Held at Asheville, N. C., August 18-19, 1937

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W. M. Alexander, Secretary

THE discussions which took place under the general theme of the Conference, "The Necessity for United Action," revealed clearly the fact that our Church college executives are definitely alert to the responsibilities and dangers which they face. A mere glance at the major topics brought forward for consideration indicate their unusual timeliness. It could hardly be called just another conference with set addresses, some casual discussion from the floor, and ending up with a perfunctory report from a Findings Committee, a report to be packed away in the forgotten past with the secretary's Minutes. For the most part the speakers put careful thought and preparation into their words, and the reaction was stimulating beyond the ordinary.

Perhaps the following excerpts quoted from the report of the "Findings Committee" will best tell the story of what took place:

1. "If the American people are to remain free to enjoy the rights and privileges of democracy, the Christian Church and her colleges must unite in developing Christian character and social responsibility among the young people of the nation."

2. "Dr. Charles E. Diehl, President of Southwestern College, Memphis, Tenn., and Chairman of the Conference, spoke under the theme, 'Objectives of this Conference,' stressing the danger of secularization of higher education in the United States. He presented a comprehensive outline of the objectives of the Church-related colleges and urged the Church to concern itself with all phases of education, as illustrated by the preliminary report of the recent Oxford Conference on Life and Work in its educational division."

3. "Colleges can maintain their function as Christian institutions only through the exercise of care in organization and personnel," said Dr. Guy E. Snavely, Executive Secretary of the Association of American Colleges.

4. "To stave off the trend toward governmental control, Christian colleges would do well to unite in promotion of their objectives after careful restatement, and, also, in regional and national organization to achieve the ends of Christian education," was an earnest statement made by Dr. Gould Wickey, General Secretary of the National Commission on Church-Related Colleges.

5. A significant report was presented on "Scholarships and Other Subsidies," by Chairman Ralph W. Lloyd, President of Maryville College, Tenn., based on an extensive study made by the Ad Interim Committee. The following recommendations were urged for earnest consideration:

(1) A clear, honest statement of rates and plan of student aid (not necessarily a list of scholarships, etc.) should be made in the catalog and other official literature, to be lived up to by the college.

(2) Each college should study anew in the light of present conditions its program of aid.

(3) Assignment and administra-

tion of aid should be put under some definite committee of faculty and officers to insure systematic management.

(4) Distinction should be made between student employment in the services of college maintenance and aid given on other bases.

(5) Greatest care should be taken in solicitation for students to see that a fair and non-competitive spirit and practice be maintained by each college, regardless of the conditions and ethics of any other college.

(6) Aid should be given only after evidence of scholarship, ability, and achievement, and of character.

6. Perhaps the high point of the Conference was reached in the dinner meeting in an address on "The Church's Responsibility for Christian Higher Education," by Dr. O. F. Blackwelder, of Washington, D. C., who asserted that the Church owes the colleges freedom of speech, support for experiments in finer ways of living, financial support, and students capable of dynamic leadership. In turn the colleges owe the Church guidance in social attitudes, a valid philosophy for today, leadership in the conflict with non-Christian attitudes, and the building of Christian life purposes among students.

The Committee on Findings made the following recommendations:

1. That the Executive Committee include in its membership the retiring Chairman of each year's conference.

2. That the General Secretary of the National Commission on Church-Related Colleges be included ex-officio on the Executive Committee.

3. That the Executive Committee be instructed to request an annual budget not to exceed $200, to cover expenses of the Conference from the National Commission on Church-Related Colleges.

4. That the Executive Committee be asked to draw up a constitution and by-laws in harmony with the objectives of the National Commission on Church-Related Colleges.

5. That this Conference declare itself to be the regional unit in the South, co-operating with the National Commission on Church-Related Colleges.

6. That all senior and junior Church-related colleges in the South be urged to co-operate in the cause of Christian Education by affiliating with the National Conference on Church-Related Colleges.

7. That this Conference express itself as in harmony with the proposal of the National Commission on Church-Related Colleges to issue from time to time to member colleges leaflets designed to advance united promotion of the cause of Christian Education.

The following officers were elected for 1938:

Chairman, B. E. Geer, President, Furman University, Greenville, S. C.

Vice-Chairman, Charles A. Anderson, President, Tusculum College, Greeneville, Tenn.

Secretary - Treasurer, W. M. Alexander, Secretary, Department of Schools and Colleges, Methodist Episcopal Church, South, Nashville, Tenn.

Executive Committee

B. E. Geer
Charles A. Anderson
W. M. Alexander
Charles E. Diehl
Gould Wickey
H. H. Sweets

Of noteworthy importance was the frequent concern expressed for what the Conference might undertake in 1938 and on into the future. While the *student,* whose welfare is the central objective of all college endeavor, was not lost sight of in

the discussions it was obvious to an interested listener that the major concern of the representatives from the fifty colleges in the meeting was chiefly in the place and permanency of the Church college as an institution in the educational field. There were some, however, who shared the feeling that the fundamental needs of the student should be brought forward for more pointed study in the 1938 meeting. To indicate something of the thinking in this matter, this topic was suggested, "The Point Beyond Which Financial Help to a Student Really Works to His Detriment." Another topic suggested: "The Self-Help Idea in College Education."

There is every indication that this Conference is growing in interest and usefulness. After six years of satisfactory progress its place in the college life of the South seems fairly well assured.

Mr. Kellogg Endows College

Mr. Frank B. Kellogg, of St. Paul, Minn., former Secretary of State and co-author of the Kellogg-Briand Peace Pact, recently gave Carleton College, Northfield, Minn., $500,000 for the establishment of a foundation for the study of international relations.

To be known as the Frank B. Kellogg Foundation for Education in International Relations, the foundation will permit the establishment of a staff of two regular teachers, with a half-time professor from a foreign country.

A feature of the foundation will be several scholarships to foreign students at the college, and approximately the same number to permit Carleton students to study abroad.

Supreme Council 33° Bulletin.

Wesleyan College Has Promising Opening

The fall session of Wesleyan College began September 15, 1937. Indications point to a successful year. Dr. Samuel Luttrell Akers (Ph. D., Yale), has recently been appointed Dean of the College succeeding the late Professor Leon P. Smith. Dr. Akers is thoroughly qualified for this position and will render excellent service.

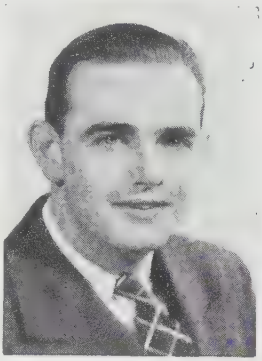
The Board of Trustees and particularly the Finance and Building Committee have been very diligent in seeking to remove the financial difficulties of the College. It is a matter of record that Wesleyan has enterprised and carried to completion a most remarkable development. Since 1920 full accreditation has been gained in all standardizing agencies, the endowment increased from $215,000 to more than $500,000, and a new campus of 175 acres secured upon which have been erected thirteen beautiful buildings finished in brick and marble. On this building enterprise one million dollars in cash was secured and, by order of the Board of Trustees, a bond issue of an additional million dollars provided the funds for the completion and equipment of the plant. Thus the total assets of the institution were raised from $745,000 to more than three million dollars against which there is an indebtedness of one million dollars in bonds. It is earnestly hoped that in the near future a satisfactory adjustment of this obligation will be made.

President Anderson has announced that the enrolment for the new year is highly satisfactory, and the work of the institution will go forward. The friends of Wesleyan are pledged to the support of this historic and beloved institution.

The Youth and His Church

Echoes from the Oxford Conference

DURWOOD FLEMING *



DURWOOD FLEMING

FOR the first time in the history of the Ecumenical Movement, young people were heartily received as visitors to such a conference as was at Oxford on CHURCH, COMMUNITY, and STATE, July 12-26 of this year. The Youth Section worked as a separate unit while formulating its reports but the members were received as visitors during the proceedings of the official conference.

The Youth Section was composed of one hundred young men and women drawn from thirty countries and every continent, representing the youth work of many Churches and the world Christian youth movements. Our being at the conference was a symbol of the growing welcome to the participation of the younger generation in the Ecumenical Movement. We sought for wisdom and a deeper faith in such an ideal.

Then with such varied backgrounds —theologically, historically, and economically—the youth group set out at first to become acquainted with each other. We talked, ate, roomed, worked, and worshiped together. In the process of the two weeks we all unquestionably caught a vision of the value of a world Christian youth movement. We felt that in order for the Church to minister to society in the future, the youth must transcend denominational barriers and visualize the course of the Christian Church in terms of a united fellowship in Christ. We took new courage because of the vastness of the movement. We could not despair because God was real in the lives of the Eastern youth as well as in our own. We felt bound together, confessing the true faith, committed to the fulfilment of the will of Christ, our only Lord, and united in Him in a fellowship of love and service. We arrived at the conviction that the Church is the only adequate means through which our Christian activities can be expressed.

We discovered and rediscovered ideals. We tried to be rational in our anticipations. Not one, in expressing himself, was caught under the allurement of a Utopian situation. Conscious that the process of which we were a part was difficult and was far from becoming a reality in the immediate future, we faced up to the situation and attempted to set up some guiding principles that would carry us on in our programs of work upon our return. But we constantly reminded each other that the Kingdom of God should and

* President of the General Education Council's Associate Council of Methodist Student Movement Workers and a delegate to the Oxford Conference. He is a student in Southern Methodist University.

eventually would come on earth and that our contributions were always to be toward that rational ideal. Though we are tempted at times to despair, yet we cannot. Our faith must be anchored in the living God. We must point the youth of the Church to this principle.

We as a Youth Group were constantly striving to represent the spirit and objectives of our respective organizations in accepting such social goals as need the pronouncement of the Christian conscience. In accepting these definite objectives in our society, the Conference gave guidance to the Youth in his Church as follows:

1. Let the Church in very deed be the Church! Let us rid our own communions of the evils that have for generations beset us. Let us serve God and his children in devotion to the ultimate ideal.

2. When we consider the Church and community, we affirm that every man has the God-given task of serving his fellow-man. But race pride and race antagonism is a rebellion against God and his children. National and individual egotism to the suppression of minorities are sins in the sight of the Creator. The deification of class, race, or nations is idolatry and inevitably disaster will result. Without the Church, there is no real fellowship in a community, which is essential to life in any area of human experience.

3. The State in its sphere of life is the highest possible means of ministry to common demands of life. But as all things come under the dominion of God, so then the State must take its place. As such, the State must not dictate to the consciences of men, nor shall it require of men their lives either in economic suppression or in war. The State is servant rather than Lord.

4. In the field of Education, the Church has the task of (a) securing for every citizen the greatest opportunity possible for developing educationally. (b) Realizing if God isn't recognized, he is ignored, the Church must set its face toward an intensive Christian education program. In this way there is a great possibility of evading such evils as the totalitarian state.

5. We are admitting that the Church has often been blinded to the challenging evils of an economic order. But it is potentially the greatest leader in helping men to see that economic class distinction cannot be tolerated by the Christian conscience. The Church must pronounce in a capitalistic system the evils of such and warn its followers of the undesirability of subscribing to any economic system today. We've been taught that "man cannot live by bread alone." We believe this.

6. The Church faces the question of war. Unqualified and unrestricted we must condemn it. We must realize that the teachings and principles of Jesus unquestionably cut counter to any aggressive or offensive warfare. As Christians, let us be consistent as we deal with this pertinent problem. We must not only condemn but we must give ourselves in an all-inclusive loyalty to an aggressive peace ideal. Let us have such faith that we do not falter in our convictions.

In this conference where our unity in Christ was not a theme for aspiration, but an experienced fact, we desired greatly that this same spirit could be transplanted in our respective groups at home. The youth of Methodism, through the Church, is called upon to become true followers in this great movement for a united Christian front.

We heard the senior delegates speak to us young people, saying:

"The fulfilment of the task to which the Church is called today lies largely in the hands of the youth. Many loud voices are calling upon them to give themselves to political and social ideals, and it is often hard for them to hear the voice of Jesus Christ who calls them to be servants of the eternal Kingdom. Yet many of the younger generation, often in spite of ridicule and sometimes of persecution, are turning to Him, and individually as well as in Christian youth movements devote themselves to the renewal of the life of the Churches and to making known the Good News of Christ by word and action. We rejoice in their brave witness."

All our organizations will be collaborating in a World Conference of Christian Youth to be held in the summer of 1939 on which our ecumenical youth program during the next two years will focus. Then looking to the future we are ready to take our part as Crusaders in the Christian cause, believing in the Church, in testimony to our faith in the one God of us all and in His power to overcome the world.

Colleges Experiencing Upward Trends

Revealing in its statistical tables gratifying reductions in debts and showing increases in the values of college property and larger endowment holdings as well as larger student bodies and more teachers on the payrolls of Southern Methodist Colleges, the new *Yearbook* of the General Board of Christian Education (May-June, 1937, Christian Education Magazine) reflects substantial general progress made by the colleges since 1935, at which time the most recent previous biennial reports were filed by the colleges.

Although the total number of schools under the ownership and control of the Church has dropped during the two-year period from fifty-four to fifty-two, the number of universities remains the same as two years ago. The number of junior colleges is likewise the same. The number of senior colleges, however, has increased by one, while the number of academies has fallen from seven to four. Two academies have been closed; one has become a junior college and one junior college has moved to senior college rank.

Plant values are reported some two and one-half million dollars greater than in 1935 while an increase of approximately one million dollars is reported in endowments. Indebtedness, on the other hand, has been reduced by more than a million dollars. Annual current income is greater by one and one-fourth million dollars; this figure, however, is exactly offset by a corresponding increase in annual current expenditures which also approximates one and one-fourth million dollars.

Nearly two hundred more teachers are employed in Southern Methodist schools and colleges now than in 1935 and the student enrolment has shown a gain of 350. Students who take liberal arts courses are more numerous on our campuses now by some 3,500 than they were in 1935. The number of ministerial students, however, is 41 less than two years ago.

Emory Dean Receives Rosenwald Appointment

Dr. Goodrich C. White, Dean of the College of Arts and Sciences of the Graduate School of Emory University, is the recipient of a recently awarded Rosenwald Fellowship. Under its provisions, Dean White will spend eight months abroad studying development of educational centers in Europe.

The Student and His Church

Echoes from Oxford

KENNETH POPE *

KENNETH POPE

AFTER twelve years of waiting following Stockholm, the Oxford World Conference on Church, Community and State is now over; not so its vivid memory to those of us who were privileged to attend, nor as we believe, its contribution to the Church of Christ around the world.

Perhaps we will be less disillusioned about world Conferences in general if in the beginning we do not over-define them. Representatives from over forty-five different countries came together into one meeting room to talk about how they could get closer together as a Christian Church and how they could best meet catastrophic crises facing that Church throughout the world. The need for this gathering was urgent. There was little doubt in the minds of the eight hundred and more delegates, associate delegates, and visitors about that. Adverse conditions now looming up in several nations constitute threats against the Church. It is in danger of losing its catholic character, racial prejudices dominate certain sections of Christianity, the prevailing economic system would make the Kingdom of God an impossibility for the masses, and the growing portents of war form tentacles from which the Christian Church in modern times has been unsuccessful in loosening itself. All of these conditions combine to furnish urgency for such a gathering as the one at Oxford. Yet, with all this, it may be asking too much for an international gathering to produce particular solutions to the above-mentioned ills. Usually the common denominator of understanding, i.e., language difficulties, differing theological approaches, the overpowering desire for unity, and the variety of the difficulties faced in different countries, has to be set so low as to sacrifice immediate and authoritative power.

If, however, we should be warned against over-confidence, it ought not be at the expense of the real good accomplished. One of the primary needs of the modern Church is to place into its common language the phrases of its major problems. Unless I smell too much of the smoke of my own fire, more than a few of the representatives went away from Oxford to their own Church bodies definitely aware that there are major problems facing the Christian Church and possessing at least a haunting suspicion that they knew what some of them were. An aroused Church ought to be worth almost anything.

Or again, if Oxford did nothing

* Pastor, St. Paul Methodist Church, Springfield, Mo.

more than bring together those who in their polyglot cultures were trying to represent Christ, it was wholly justified. Will the American representatives ever forget the difficulties now faced by the Christian Church in Germany? Will not we Southern Methodists who heard pleas for racial justice (when everyone knew that the reference was intended to mean the treatment of the Jews in Germany, although the Conference was too courteous, diplomatic, to make the reference explicit) feel an abiding uneasiness lest we be guilty of the same prejudice toward the negro that Germany now exercises toward the Jew? For myself, the Barthian theology of disillusionment is no longer a page in an essay on "Modern Theologies." I sat for one session in a discussion group in which were members of the Evangelical Free Churches in Germany who described with tears in their eyes how their country had been on the breaking point when the present state rescued it. Barthian theology, if a warning, is also the picture of shipwrecked Germans doing their best to believe in God and His Church in a modern world.

If someone asks what all this has to do with the student and his church, it is to help furnish an answer to the question: What leadership can the Church give to student religion? I have sat in too many committee meetings trying to plan programs which the Church could present to student conferences not to be impressed by what the Oxford Conference has to offer to the student mind.

The very subjects under discussion were for the most part favorite issues to the fore in student religious gatherings. Church leaders from all over the world were wrestling with such immediate problems as the Church and the Community, the Church and the State, the Church and Education, the Church and the Social Order with emphasis upon the economic systems in which Christianity finds its existence, the Church and War, and the Church and a World of Nations. What assemblage of students intent on making the Church vital in our present-day life would not feel the shock of realism in the face of such discussions?

Furthermore, these issues were considered with care and skilled leadership. They were threshed out first in carefully selected groups in each of which was a scattering of technicians. The report of each section was then brought to the main floor of the Conference for further criticism. The Conference could not speak with authority for the Churches represented, but it did receive the reports with the recommendation that they be considered by the Churches at home.

It may be said that the dominant note in all the deliberations was a sense of responsibility which the Church ought to feel toward the secular world in which it must live and minister. Speakers were not timid in criticizing the weaknesses of the Church and in urging it to penitence over its failures. Nevertheless, there was a will to unity in the spirit of Christ that was even optimistic. Never before in modern times had so many different leaders met with such determination that though their viewpoints differed, they must be led by the will of God.

Students usually suffer from a feeling that the Church is too narrow, even trivial, in its outlook. Oxford should certainly be an answer to that apprehension. At the close of the Conference considerable time was given toward setting up

a World Council of Churches. If the Conference on Faith and Order which has just adjourned in Edinburgh lends its support to the move, as most likely it will since more than half the delegates were also delegates at Oxford, the next few years should witness the rapid development of this ambitious world organization of Churches. Whatever else one may say of the Oxford Conference, it was NOT provincial nor trivial. From now on and with good authority, students may be concerned over the possibility of carrying out the goals of the Church of Christ today but certainly they are in no position to accuse it of being blind or short-sighted.

Instead, here is a challenge without limits upon the student facing his Church. He has needed such an impetus from some such world conference of Church leaders and now Oxford has supplied it. Youth wants immediacy and Oxford was full of it. I would like to suggest that no better form of student meetings within the Church could be followed than that of the Oxford Conference. Here were urgency, realism and idealism combined, a genuine spirit of search, and the prevailing spirit of Christ which all of us need to guide the Church toward the coming kingdom of God.

Members of the Board of Education of the Methodist Episcopal Church, assembled at Chicago recently, elected Dr. Harry Wright McPherson Executive Secretary of the Board of Education of the denomination. Dr. McPherson who has been since 1932 president of Illinois Wesleyan University at Bloomington, will occupy the position left vacant by the late Dr. F. C. Eiselen. He has already assumed his new duties.

Birmingham-Southern Inaugurates Scholarship Contests

On Friday morning, August 20, two hundred young people recently out of high school and hailing from all over Alabama and from numerous other Southern states, gathered on the campus of Birmingham-Southern College, Birmingham, Alabama, to take part in that Institution's first annual honor scholarship tests. Current events and English literature and composition were to form the basis of the tests, participation in which was limited to graduates of accredited high schools who had not previously attended college.

A total of $1,400 in scholarships was offered by the college to the three young people making most creditable records. The first prize was a scholarship of $800 providing tuition and incidental fees for the entire four years of college work. The second prize was a $400 scholarship providing tuition and incidental fees for two years and the third prize, a scholarship of $200 carried similar provisions for one year.

A unique feature of the contest was a plan for honoring the high schools from which the successful contestants had graduated. Handsome scrolls engraved and mounted in leather were to be awarded to these institutions.

According to Dr. Wyatt W. Hale, Dean of Birmingham-Southern, the college is led to institute these honor scholarship tests through a desire to stimulate scholarship and to reward scholarly achievement.

The liberal college, then, is society's professional school for the expansion of knowledge, for the dissemination of knowledge, and for the intelligent direction of social experimentation.—*Education for Democracy—J. B. Johnston—University of Minnesota Press.*

Our New College Presidents

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PAUL SHELL POWELL

Kentucky Wesleyan College

Dr. Paul Shell Powell, pastor of State Street Methodist Church, Bowling Green, Kentucky, was recently elected president of Kentucky Wesleyan College, Winchester, Kentucky. He will succeed Dr. R. V. Bennett, resigned, who has been actively engaged in educational work in Kentucky for nineteen years, serving as president of both Lindsey Wilson and Kentucky Wesleyan Colleges.

Dr. Powell, son of the late Dr. Lewis Powell of the Tennessee Conference, is an alumnus of Henderson College, Arkadelphia, Arkansas, and of Vanderbilt University. From the latter institution he holds the B.A., M.A., and B.D. degrees. He holds a D.D. degree conferred by Athens College, Athens, Alabama. He has served pastorates in West Virginia, Missouri, and Kentucky, and is known as a strong preacher and a successful leader. His administration has been noted for the organization and development of financial interests.

Dr. Powell assumed his new duties immediately after the resignation of Dr. Bennett, but he will continue his pastoral duties in Bowling Green until the meeting of the Louisville Conference, September 22.

KEENER L. RUDOLPH

Tennessee Conference Schools (Martin College and Cumberland Mountain School)

In coming to his new position Dr. Rudolph becomes the first president of the newly-formed system of Tennessee Conference Schools. Effective this fall, Martin College (Pulaski, Tennessee), and Cumberland Mountain School, (Crossville, Tennessee) were brought under one Board of Trustees and under one administration. As president of the two schools, therefore, Dr. Rudolph succeeds Sinclair Daniel who recently resigned as president of Martin College and Hollis Edens who in June laid down the presidency of Cumberland Mountain School.

President Rudolph is a native of Paducah, Kentucky, and a graduate of the grade and high schools of that state. He received a B.A. de-

gree from Emory and Henry College and did graduate study at Emory and Vanderbilt Universities. He holds a D.D. degree from Athens College.

As a member of the Louisville Conference, Dr. Rudolph served several pastorates. Turning to school work he served as president of Morton-Elliott Junior College, Elkton, Kentucky, and was also Professor of Religious Education in Logan College, Russellville, Kentucky. For a number of years, Dr. Rudolph has been vice-president and head of the Department of Religion of Athens College, Athens, Alabama.

President Rudolph is well known in Alabama for his work in Young People's Assemblies, Pastors' Schools, Adult Institutes and other phases of the Conference program of Christian Education.

T. A. FRICK

Hiwassee College

In coming to the presidency of Hiwassee College, President T. A. Frick is returning to a former field of service. From 1923 to 1927 he was professor of Science at Hiwassee and for the next seven years he served as Dean of the Institution. Since 1934 he has headed the Science Department in Jacksonville State Teachers' College in Alabama.

Mr. Frick is a native of South Carolina and did much of his college and university work in that state. His undergraduate years were spent at Newberry College and his M.A. degree is from the University of South Carolina. He has pursued further graduate study at George Peabody College for Teachers in Nashville and is now a candidate for a Ph.D. degree from that institution.

President Frick succeeds President A. M. Colston, recently resigned.

HOLLIS EDENS

Emory Junior College, Valdosta, Ga.

From the highlands of Tennessee to the lowlands of South Georgia

in September went Hollis Edens, but he was going up. A few months ago he resigned his position as principal of the Cumberland Mountain School at Crossville, Tennessee, in order to become associate dean and local administrator of Emory Junior College at Valdosta, Georgia, succeeding Dean William B. Stubbs.

Dean Stubbs is being transferred at his own request to the University campus in Atlanta, where he will have both teaching and administrative duties.

Mr. Edens was born in Clay County, Tennessee. His father is a minister in the Tennessee Conference of the Methodist Episcopal Church, South, and Mr. Edens is likewise a member of that Conference. A graduate of Cumberland Mountain School, Crossville, Tennessee, Edens entered Emory in the fall of 1924 as a lanky, sinewy, mountain youth. Working his way through three years of his college course, he dropped out in 1927 to teach a year in Cumberland Mountain School before returning to Emory for his B.A. degree.

In 1929 he became assistant principal at Cumberland, and a year later when the principal went to a pastoral appointment Mr. Edens was placed at the head of the school.

In addition to piloting the institution through the depression, Edens has found time during the summers since 1930 to complete residence requirements for his M.A. degree.

D. E. EARNHARDT

Louisburg College

D. E. Earnhardt, new president of Louisburg College (Louisburg, North Carolina), has the advantage of a thorough knowledge of conditions and people in the area of the college. He is a native North Carolinian and has received his college and university training from North Carolina institutions. He graduated from Rutherford (Junior) College, took his B.A. degree from Trinity College and later an M.A. degree from Duke University. His pastoral experience has likewise been in North Carolina, he having been for twenty-two years a member of the North Carolina Conference. During this time he has filled a wide variety of appointments including pastorates in many of the leading cities in the Conference. He was serving as presiding elder of the Fayetteville District when he was called to his present position.

President Earnhardt succeeds Dr. D. A. Wilcox who died in the Duke Hospital last March.

BOOK REVIEWS

"Three Typical Beliefs." By Theodore G. Soares. The University of Chicago Press. $1.50.

In this little book of one hundred and eleven pages Doctor Soares tells us, in a clear and interesting manner, what the Roman Catholic believes, what the Fundamentalist believes, and what the Liberal believes. As minister of the Neighborhood Church, Pasadena, Calif., the author has been ministering to people of many beliefs, but he does not think that the three distinct types of Christian belief can at present be reconciled.

Whatever contribution this little volume will make towards a better understanding among these diverse Christians will be due to the author's studied effort to present the three points of view "as nearly as possible as the advocates of each would approve."

Some of us have very erroneous and prejudiced opinions as to what the Roman Catholic or the Fundamentalist, or the Liberal actually believes. Dr. Soares' interpretation of the three beliefs is a tolerant nonpartisan presentation of some facts which we should know about these three typical beliefs of Christian people.

W. E. H.

"We or They." By Hamilton Fish Armstrong. Macmillan Company. 105 pages. Price, $1.50.

Waving aside academic distinctions between communism and fascism, Mr. Armstrong for all purposes of practical significance to ordinary Americans groups both movements in the same category. We are not in the midst of a battle, he says, between communism and fascism, nor is the world divided into three camps—fascism, communism, and democracy. In reality, the issue is sharply drawn and there are only two opposing forces. The battle-front, he says, is world-wide and there is no escape from the conflict. It is a struggle essentially between the political philosophies of democracy and dictatorship; between nations of free people and those from which freedom has vanished. It is we or they.

Asserting that there is a great gulf fixed, and dealing with basic differences between democratic and dictator-ridden societies, the writer discusses such topics as freedom of the press, academic freedom, law, morals, religion, and attitude toward research and attitude toward war.

Trends revealing an increasing strength on the part of dictators and certain disturbing social conditions at home are elaborated to complete a picture which is indeed dark and ominous. The latter chapters, however, are heartening in that they partially dispel the shadows by offering numerous sane and incisive suggestions for action.

Throughout the volume, clear thinking on the author's part is indicated and likewise throughout its perusal and afterward, clear thinking on the reader's part is stimulated and aided. The book is a case study, so to speak, carefully documented and presenting much concrete factual material illustrative of the author's various claims.

B. M. M.

"What It Means to Grow Up." By Fritz Kunkel. Scribners. 180 pages. Price, $2.00.

Anything that Dr. Kunkel writes is worth our serious study. This book represents an internationally noted psychologist dealing with personality problems in an intensely practical way. The non-technical treatment of many problems which beset the mental, moral, and spiritual life of young people in their teens will especially appeal to coun-

selors. The emphasis of the author is always on *life* rather than a complicated theory about life; and it is true always in this material that little sympathy is expressed for panaceas and fanciful illusions.

Much evidence is furnished the reader as to how a young person, his counselor, or parent may discover, understand, and master his difficulties, tasks and peculiarities. The author sets forth the idea that "to mature means to change and that change is impossible without a crisis." An important section of the book deals with how these unavoidable crises may be successfully met. Some of the materials dealt with reveal the comprehensive nature of the book: "The effects of Pampering," "Work without Play," "The Habit of saying 'no,'" "The Growing to be Great," "Weaklings," "Sexual Enlightenment."

One cannot exaggerate the importance of this book for parents, teachers, preachers, and others interested in counseling youth.

H. C. B.

The Co-operative Spirit in Religious Work at the University of Georgia

R. H. Snyder and L. C. Fullerton

During last year the religious workers of the University of Georgia came together and organized a Religious Council, composed of Methodists, Baptists, Disciples of Christ, Presbyterians, Episcopalians, Catholics, Jews, and the Voluntary Religious Association of the University. This Council was to be, and has been, the agency through which all the religious work on the campus has been co-ordinated, and which has fostered a spirit of understanding and co-operation among all the groups.

The first step toward achieving this organization and co-ordination was the joint retreat of Methodist, Baptist, and Disciples student workers and officers held a day before the Freshmen students arrived for their Freshmen week program. This was held at the city Y. W. C. A. camp grounds, seven miles from Athens, an ideal spot for such a retreat. There was an opening devotional meeting, followed by an inspirational talk by one of the pastors working in the student field. Following this, denominational groups engaged in an hour's discussion, each of its own problems and of its plans for Freshmen week. Following the lunch, there was another devotional period for the entire group, followed by a two-hour period of group discussion. Then the group reunited after supper for an open forum, led by an outstanding leader from the outside. Evening prayers and devotional followed. Next morning there was a lake-side devotional followed by a clean-up discussion in the various sections, after which the whole group listened to a challenging closing talk by one of the city pastors. They returned home at noon to start the Freshmen week that afternoon.

One of the outstanding features was the spirit of sympathy and co-operation among not only these three but all the other religious groups on the campus. This spirit carried through the joint projects and found further expression in the interchange of numerous programs and in the sharing of plans and ideas.

Out of this beginning grew the Religious Council mentioned above which gives to the campus religious program a unified approach without sacrificing any interests of the individual groups. If any one group plans an annual program, all the other groups will co-operate in bringing it to its highest fruition.

One event attempted this year, which is more or less unique, was a common study group on personal evangelism conducted jointly by the Baptist and Methodist groups. This class drew about thirty-five to forty young people. So effective was its program for the week of study that the group voted to continue to meet once a week for the remainder of the school term, and they plan to start again this fall with a similar class.

In the annual Religious Welfare Program on the campus, all the groups join wholeheartedly to make this the one outstanding religious program for the year. One of the most outstanding men of the nation is usually invited for two public addresses, and conference periods are scheduled during the day.

Alabama Wesley Foundation Active

Among various activities sponsored by the Wesley Foundation of the University of Alabama during 1936-37 was a strenuous debating schedule in which the Wesley Debaters made a commendable record against such schools as Auburn, Birmingham-Southern, Huntingdon and East Central Mississippi Colleges and the Yale University Wesley Foundation. The debate with the Yale team was conducted over radio station WAPI.

A co-operative housing project operated under the Wesley Foundation and known as the Student Center is another feature of the program which has attracted widespread and favorable comment. Conducted last year on a non-profit but also on a non-deficit basis it was a means of saving hundreds of dollars for Center residents. The scholarship record made by the thirty-five men residing in the Center was officially rated by the University Registrar as second among those made by the twenty-nine fraternities and other housing groups of the campus. The Center students declare their record will be better still during 1937-38 and that the cup awarded to first place winners will adorn their living room at the Center before the end of another year.

Brown Attends Wesley Foundation Seminar of Methodist Episcopal Church

Prominent on the program of the second annual Wesley Foundation Seminar of the Methodist Episcopal Church, which was held July 19-24 in Evanston, Ill., was Dr. Harvey C. Brown, Director of the Methodist Student Movement of the Methodist Episcopal Church, South. Sixty-two professional workers serving some 50,000 Methodist students on the campuses of tax-supported institutions in 21 states were in attendance at the Seminar.

Duke Graduate to Study in Germany

Dr. Floyd M. Riddick, of the faculty of American university, and a graduate of Duke, will spend the next year traveling and studying in Germany.

Dr. Riddick has been awarded the distinguished Alexander von Humboldt traveling fellowship that will enable him to make a close study of municipal government in Germany. He will write a monograph comparing a phase of municipal government in Germany with a phase in the United States.

The fellowship winner received his A.B. in 1931 and his Ph.D. in 1935 from Duke.

Inter-Conference Methodist Student Movement Commissions

Inter-Conference Commissions have a responsibility which cannot be delegated to campus committees. Personnel and program problems must be faced at the beginning of a scholastic year.

MANY of these Commissions meet in the spring and early summer in order that plans may be developed before the meetings of Annual Conference Boards.

The staff of the Department of Schools and Colleges is very much interested in having a representative in the annual meeting of each Commission. In these sessions the student work of state areas is reviewed. There is no more important unit in the organizational set-up of the Methodist Student Movement of our Church than the state commissions. Some functions of the Commission are:

1. To recommend suitable persons (ministers) for appointment or to elect suitable persons (as in the case of laymen) as directors of campus foundations.

2. To determine general policies of student units under their supervision.

3. To advise with local Campus-Church Relations Committees concerning personnel and financial assistance and make such recommendations to Conference Boards as will adequately present the needs of campus units.

4. To receive and consider suggestions from the General Board, reports and requests (1) from the Director of local Wesley Foundations and Christian Student Movements, and (2) from Campus-Church Relations Committees, to make recommendations concerning the same, and to pass those on to the Annual Conference Boards and the General Board for their consideration and approval.

5. To co-operate with the General Board in arranging itineraries for out-standing religious leaders for campus programs.

6. To recommend the development of Wesley Foundation or Christian Student Movement programs in new situations.

7. To serve as the Board of Trustees in each Wesley Foundation situation where property is involved.

8. To provide for a State Student Secretary when necessary who will serve as an executive officer of the Commission, representing all the interests of student work in his area.

9. To initiate and promote Campus-Church Institutes in their areas for the purpose of acquainting local leadership with the religious needs of student groups.

10. To provide for leadership training groups in local situations which will better prepare counselors, Student Council officers, and volunteer workers for directing campus activities.

11. To co-operate with Conference and General Board staff in promoting Young People's Leadership

Conferences and Leadership Schools.

Three Commissions will have had annual sessions before this number of Christian Education Magazine goes to press. It may be of interest to others to know some of the items of their agenda which were considered most important:

1. To treat the student program in the state areas represented as a unit in both church-related and tax-supported institutions. There is a recognition of the fact that a church student movement is developing and strong state units are necessary.

2. To investigate those campuses on which we do not have student programs.

3. To recognize fully that one of the Commission's duties is to give definite counsel to program planning Councils in every campus situation. Many Commissions are finding, after several years' experience, that the responsibility for providing an adequate budget is by no means their major responsibility. There is a conviction among student leaders when a strong program is under way in any given campus situation that the financial problem is not so difficult to solve. This involves not only campus programs, but also State-Wide Student Conferences, retreats, deputations, and other program agencies which have justified themselves through the years.

4. To investigate carefully all campus situations to which General and Conference Boards are making appropriations before recommending the continuation of these appropriations for the scholastic year, 1937-38.

5. To maintain a closer relationship to the State Student Conference. Where State Secretaries are named to represent the campuses in the State this Secretary should be named as Dean of the Conference.

6. To make definite plans to cooperate with the General Board, Conference staffs, and local units in promoting the National Methodist Student Conference which will be held December 28-31, 1937. This promises to be an epochal student gathering.

7. To make definite plans to cooperate with the Executive Secretary of each Conference in promoting local and Church-wide leadership training. Especially is it desirable to plan for one area Institute some time before the opening of the fall semester.

Our student program is developing rapidly. Greater achievements still await the M. S. M. of the Methodist Episcopal Church, South, if and when our educational leaders and church folk give a reasonable account of their stewardship.

On to St. Louis!

The second bulletin has been released which gives information concerning the December 28-31 meeting of the National Methodist Student Conference. We are expecting representation from every college connected with our church, as well as Wesley Foundation units from state and independent institutions.

The quota for our church will be 300 students and 50 counselors. The Committee proposed 80 per cent students and 20 per cent adult leaders from the three co-operating Methodisms.

By the time colleges open quotas will be in the hands of leaders in campus situations. Some few registrations have been received already.

"A college is a conservator of the past and a creator of the future."—*Quoted by President John L. Seaton, Albion College.*

THE DIVISION OF

Ministerial Education

AND ENLISTMENT FOR RELIGIOUS VOCATIONS

NENIEN C. MCPHERSON, JR.

SUMMER is the time for vacations. In most branches of the Church, the only type of ministerial education offered in the summer is an institute or conference that combines recreation with inspirational addresses. This is not true in our Church or for our ministers.

We have our "Ministers' Weeks" at our theological seminaries in the winter and our Church-wide Pastors' Conferences, the second of which was held at Lake Junaluska this summer. Both of these agencies offer valuable assistance to our ministers. The Pastors' Conference was so enthusiastically received this summer that the General Board of Christian Education has been petitioned to give consideration to holding it annually in July.

A study of the program of a number of other churches indicates that the most systematic type of continuous ministerial education being offered in this country perhaps, is to be found in our seventeen Pastors' Schools. They do occupy the vacation period of most of our ministers, but they are far more than a vacation. They involve courses of study, with systematic reading and the preparation of written work, under the direction of outstanding lecturers, preachers, and instructors drawn from our own Church and other churches of the country.

The Pastors' Schools reached a new level of achievement and service this summer. With one or two exceptions, the enrolment was the largest it had been in years, if not in the history of the School. One state revived a School that had not functioned for five years. The response was universally fine. The plans for next summer's courses and Schools are farther developed than is usually the case at this time of the year. There can be no doubt that our ministers are facing their tasks seriously and that our Pastors' Schools are playing an increasingly larger part in filling in the "gaps" in the training of our ministers and in keeping them abreast of contemporary currents of thought and practice.

PERSONAL COUNSELING AND MINISTERIAL ENLISTMENT

A course was offered by the Director in each of the Young People's Leadership Conferences this summer on "Vocational Choice." An attempt was made through the class periods and in personal conferences to help these leaders among our young people to make their vocational choices in the light of Christian life-purposes. This experience would seem to indicate that the best approach to enlistment for religious vocations might be in this indirect way and as a part of the program of the Church in giving guidance to its young people in the very important area of a life vocation.

The Church wants only the best men for its ministry and the Methodist Church has always kept for itself the responsibility of deciding when an individual had the traits and "gifts" which would make him acceptable in our ministry.

There are doubtless many ways, both old and new, of approaching our task of enlistment for the religious vocations. One thing seems clear that any and all other methods must be supplemented by personal

counseling. We are beginning to see also, that counseling is an art which must and can be acquired by our leaders.

How shall we proceed? Shall we leave "vocational guidance" to the dinner-clubs and the high schools? Or shall we accept our responsibility in this matter as ministers, Young People's directors and advisers, college executives, teachers, and Wesley Foundation Directors? Among the ways to develop these counselors, the following are being used:

1. Through courses dealing with the art of counseling in vocational choice to be offered in our Standard Training Schools, our summer Leadership Schools, Pastors' Schools and mid-year Ministers' Weeks in our theological seminaries.

2. Through courses in our theological seminaries and at Scarritt College, where Doctor R. H. Edwards, as a visiting instructor, will offer a course this winter in "Personal Counseling."

In addition to this program designed to train counselors, a number of vocational guidance conferences of two and three days' duration are being planned for our college campuses and Wesley Foundations. As rapidly as counselors can be secured, our Young People's Assemblies might well make this a regular part of their program. It should form a part of the program of the Young People's Department in every Local Church. In these and other ways the Church may expect to discover the ministers and missionaries it needs.

Office of Education Opens Educational Radio Script Exchange

The Office of Education, Washington, D. C., in order to promote better educational radio programs throughout the country, recently announced the establishment of an Educational Radio Script Exchange to furnish local groups radio scripts especially appropriate for educational broadcasting.

A catalogue listing fifty-three educational scripts now is being mailed to more than 5,000 broadcasting units, including high schools, colleges and universities, broadcasting stations, CCC camps, and civic organizations that have shown an interest in educational broadcasting. Additions to the catalogue will be issued from time to time.

Other persons interested in educational radio broadcasting can obtain copies of this catalogue by writing to the Office of Education, U. S. Department of the Interior, Washington, D. C.

"Reports reaching the Office of Education show that schools, colleges, and other groups eager to use radio for educational purposes face the increasing need of good scripts," said Commissioner of Education John W. Studebaker at the Office of Education recently.

"Many good scripts are being presented in various places in the country," the Commissioner continued, "and it seems to me that they should not be lost in dusty files while other groups could put them to use. The Educational Radio Script Exchange is a definite answer to this problem. Through it, schools, colleges, and other educational broadcasters throughout the nation can share the products of their collective efforts to produce better educational programs.

"There is undoubtedly a great future in the use of radio for education if ways and means can be found for co-ordinating the limitless creative abilities of educational institutions and radio stations. The Educational Radio Script Exchange takes a long step in this direction."

New Faculty Members for Southern Colleges

Among those beginning their services with the fall term in Southern Methodist institutions of learning are: Lander College (Greenwood, S. C.), Prof. T. B. Kemp, head of piano department; Miss Della Margaret Cortner, assistant in English; Miss Inez Radford, assistant in history; Mrs. Mabel Tarrant Spencer, hostess.

Textile Industrial Institute, (Spartanburg, S. C.), Mrs. Lula M. Holden, matron; Miss Dorothy Murphy, business science; R. L. Rogers, textile classes.

Birmingham-Southern (Birmingham, Ala.), Dr. Hubert Searcy, professor of political science and alumni secretary.

Lambuth Discards Report Cards

Report cards, long time menace to student peace of mind, will no longer prove a source of discord in homes of Lambuth College (Jackson, Tenn.) students. For with the present term the report card goes into the discard at Lambuth. Dean M. E. Eagle has announced that the new grading system will consist of report slips issued to students indicating whether the student is "passing," "incomplete," or "failing" in his work. Along with this innovation publication of the "honor roll" will be discontinued.

Purpose of the new system is to induce students to study for the sake of mental improvement rather than to work for grades. However, word has gone out to students that Lambuth will continue to frown on low scholarship. Teachers will keep the grades as of old, and the same number of quality credits will be necessary for a diploma.

Central College Girls Hostesses to National Convention

Tau chapter, the Central College chapter of Phi Beta, the national professional music and dramatic arts fraternity, co-operating with the Omicron chapter of William Woods College and the St. Louis Alumnae Club, acted as hostesses to the national convention of the fraternity held in St. Louis, June 27-July 1.

Miss Jean Smith, of Fayette, Mo., past president of Tau chapter, was chairman of the convention. Six other members of the Tau chapter served as chairmen of committees.

Dr. H. B. Trimble, New Dean of Candler School of Theology

Dr. Henry Burton Trimble, professor of homiletics and pastoral theology since 1931, is the new dean of the Candler School of Theology, Emory University. Dr. Trimble succeeds Dr. Franklin N. Parker, dean for the past eighteen years, who was relieved of his administrative duties at his own request. Dr. Parker will continue to hold his chair in systematic theology.

Dr. Trimble is a son of the Baltimore Conference, having been born on a farm near Hot Springs, Va. He took his Bachelor's degree at Roanoke College, Virginia, and his Master's from Columbia University. His theological training was secured at Vanderbilt University and the Union Theological Seminary. Hon-

orary D.D. degrees have been conferred upon him by Roanoke and Hendrix (Ark.) Colleges.

Dr Trimble served for nineteen years in the pastorate, his last charges being McKendree Church, Nashville, Tenn., and Central Church, Asheville, N. C.

A Notable Class

JUDGE J. L. FOUST, of Chattanooga, Tenn., at June commencement was awarded the honorary degree of LL.D. by his alma mater, Emory and Henry College (Emory, Va.). A graduate in the class of 1891, Judge Foust and every member of his class of six is alive and active today, although widely scattered. All were present at their recent class reunion, as follows: D. D. Hull, president of the Virginia Coal and Coke Co., Roanoke, Va.; the Rev. E. L. Bain, Methodist minister at Orange, Va.; Dr. M. P. Warmuth, originally of Smyrna, Tenn., now a distinguished surgeon of Philadelphia, Pa.; Lovick P. Miles, lawyer, of Memphis, Tenn.; Dr. Dave Bishop, professor at University of Mississippi, Oxford, Miss.; and J. W. Taylor, orchardist, of Hollister, Calif.

This notable class, all of whom have made good, was graduated under the presidency of the late Bishop James Atkins.

Central College Girl Elected National Vice-President of Phi Beta

MISS JEAN SMITH, of Fayette, Mo., graduate of Central College in the class of 1935, was elected to the first vice-presidency of Phi Beta, the national professional music and dramatic arts fraternity, at the national convention of the organization held in St. Louis, June 27-July 1.

While a student at Central, Miss Smith served as president of the Tau chapter, the Central College chapter of Phi Beta. During 1936-37 she served as deputy to the national president.

Miss Smith's term of office as vice-president is for three years. Among other duties, she will officially inspect the different chapters of the organization in various colleges of the nation.

Birmingham-Southern Enters Banner College Year

GETTING off to a good start with an initial gift of $25,000 to increase its endowment, and strengthening of faculty personnel, Birmingham - Southern College (Birmingham, Ala.) faces a bright future.

Erskine Ramsey, of Birmingham, gave the $25,000 at commencement and several other gifts made during the year are available. Indications also point to the continuation of a large number of graduate scholarships and men getting Ph.D. degrees.

Dr. Hubert Searcy, who recently completed work at Duke for his doctorate of philosophy, will return to Birmingham-Southern as director of public relations and alumni affairs. Dr. M. F. Evans, who has been studying at Cambridge University, England, on a General Board of Education grant, will return to the college this year as professor of Speech.

Birmingham-Southern has been invited to apply for Phi Beta Kappa charter, on the unanimous vote of the Phi Beta Kappa Senate.

Dr. Guy E. Snavely, president, recently elected executive secretary of the Association of American Colleges, who tendered his resignation as president of Birmingham-Southern, has been granted a year's leave of absence from the presidency.

Newsy Odds and Ends

MAUD M. TURPIN

For the first time since its founding in 1870, Martin College (Pulaski, Tenn.) will be operated as a co-educational institution when it reopens September 13. Martin College is the property of the Tennessee Conference, Methodist Episcopal Church, South, and has hitherto been a junior college for women.

* * *

Members of the Greensboro College Glee Club (Greensboro, N. C.) formed the choir at the Methodist Assembly, Lake Junaluska, N. C., during July and August, under the direction of Prof. Walter Vassar, head of the voice department at Greensboro.

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Miss Daisy Holler, recent graduate of Columbia College (Columbia, S. C.), was elected Queen in a popular election staged by the Methodist Assembly management at Lake Junaluska, N. C. The Queen of the preceding year, Miss Frances Bivens, is also a Columbia College girl.

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The student publication at Birmingham-Southern College, *The Gold and Black,* received the highest honor that is attainable when the Columbia Press Service last May ranked it as one of the best collegiate newspapers in the United States.

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The student-centered program and curriculum initiated at Hendrix College (Conway, Ark.) three years ago continues to grow in popularity and has taken a definite place in college and university circles as a sound educational idea. A notable feature of the plan is individual versus mass education. Students are classified on the basis of aptitude and attitude tests. Each student is assigned a faculty adviser who sustains a close personal relationship to the student. Ten students are assigned to each faculty representative.

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Blackstone College (Blackstone, Va.) has represented in its student enrolment for '37-'38 twenty-six states and four foreign countries. The enrolment is double that of last year, according to President, J. Paul Glick.

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Two stimulating books on college finance now receiving considerable reading by college presidents and others interested in giving strength and stability to the Church's institutions of higher education are, *More and Better Wills,* by Alfred William Anthony, and *The Annuity Agreements of Colleges and Universities,* by Arthur Albert Wellck.

* * *

Significant among recent reports of financial progress received from various colleges of the Church are those which have come from Central College, Fayette, Missouri, and Southern Methodist University, Dallas, Tex. At Central College it is reported that $105,000 have been put into campus improvements and into the reduction of the college debt since the beginning of the present college administration in 1930, while $270,000 was directed to the college through a recently probated will. Southern Methodist University reports increases in assets amounting to a total of $750,000 during the year 1936.

The six-weeks' term of the Junaluska summer school, affiliated with Duke University, held at Lake Junaluska, N. C., enrolled more than 200 students, the largest number in the history of this branch of Duke.

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A gift of $100,000 from the estate of the late John Good has been made to the University of Denver by Mrs. Loraine Good Kent, daughter-in-law of the Colorado pioneer.

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Twelve young men and women were graduated from Brevard College (Brevard, N. C.) at the second winter commencement exercises, March 16. Since Brevard operates on the quarter system there are four commencement exercises each year. The third commencement, which is the major one, comes June 3.

* * *

Dr. Darcy Bone, of the editorial staff, Board of Christian Education, completed his work for the Ph.D. degree at Yale. The degree was conferred in June. His doctorate was taken in the field of religious social ethics. Dr. Bone was for three years head of the Department of Religion in McMurry College, Abilene, Texas.

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Dr. George Leslie Morelock, General Secretary of the Board of Lay Activities, was, at the 1937 Commencement, awarded the honorary degree of Doctor of Laws, by Millsaps College, Jackson, Miss.

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Unto the Third and Fourth Generation

Wesleyan College, Macon, Ga., enrolled the granddaughter of one former president of the school and the great-granddaughter of another at the recent opening of the fall term. They are: Sarah Louise Turner, daughter of Mr. and Mrs. Abbott Turner, of Columbus, Georgia, a great - granddaughter of Bishop George F. Pierce, first president of Wesleyan; and Eloise Ainsworth, granddaughter of Bishop W. N. Ainsworth, president just prior to his election as bishop. Eloise is also a lineal descendant of Wesleyan, through her grandmother, wife of Bishop Ainsworth, and her mother, the former Kate Lyons, of the class of 1915.

* * *

Northern Methodists are overwhelmingly in favor of union with their brethren of the Methodist Episcopal Church, South, according to official figures recently released. They show the vote to July 1 as follows:

For unification: ministers 10,297; laymen, 6,702. Against unification: ministers, 1,277; laymen, 1,861.

Three foreign conferences were still to be heard from though all conferences except that in Italy had voted. "The returns yet to be received could not possibly change the result," according to Dr. J. M. Arters, Secretary of the Methodist Episcopal General Conference.

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The will of Lenox Sheaf Rose, philanthropist of Madison, N. J., who recently died in Florida, provides for the construction of a memorial building for Drew University to cost not less than $400,000 or more than $600,000. It also provides a fund to care for repairs and preservation of the building.

The remainder of the net income of a trust fund left after meeting other provisions of the will is to be applied annually to scholarships awarded by the proper authorities of Drew University or Brothers College, these scholarships to be known as "The Lenox S. Rose Scholarships."

Pointed Paragraphs

The attitude of the liberal college toward vocational training, which is advocated here, must now be clear. The college should refuse to offer mechanical or technical vocational training as part of its degree curriculum, not only because this does not contribute to scholarship, teaching, or general culture, but because in these its true functions the college has an infinitely higher mission. Any man who has true cultivation, whether gained in school or by experience, can practice any vocation for which he has inborn fitness, but leadership in the almost infinitely complex social, industrial, and political fields demands the finest training that schools can offer. Would-be leaders deriving their policies from the school of experience have brought us to the brink of ruin.—*Education for Democracy—J. B. Johnson—University of Minnesota Press.*

* * *

Roger Babson, the well-known authority on business conditions and economics, says: "The safety of our sons and daughters as they go out on the streets this very night is due to the influences of the preachers rather than to the influence of the policemen and law-makers. Yes, the safety of our nation, including all groups, depends on Christian education." Appended to his special letter under date of January 4, 1937, in connection with the Babson Reports, Mr. Babson says, "One thing more: Use your influence to have your children and grandchildren attend a small college of high standing, one to which your denomination contributes. Avoid big colleges, especially those 'popular' colleges which have thrown religion out the window."—CHRISTIAN EDUCATION, *February, 1927.*

* * *

Why the Church Follows Its Students—By our separation of church and state, state universities, colleges, and normal schools are legally restrained from teaching Christianity. Students are young, inexperienced, away from home, and making life decisions. Some professors shake the faith of students by agnosticism and skepticism. Students become the leaders of the state, the school, and the church. They must be Christ's men and women. They need Christ and the church.—*Editorial* — CHRISTIAN EDUCATION — *April, 1937.*

* * *

The present discontent and agitation for reforms in education are due to a fundamental error in the assumption that the educational system should be wholly or principally conservative. What the elders of greatest wisdom know to be necessary for the safety and welfare of society includes the introduction at frequent intervals of changes in institutions to adapt them to new conditions.—*Education for Democracy—J. B. Johnston—University of Minnesota Press.*

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There is no other way to do this task save by the seemingly slow process of training up Christian leaders in every walk of life. Christian leadership is not an accident. Men and women capable of such leadership in this day are the product of thorough religious education.—*B. Warren Brown*—CHRISTIAN EDUCATION—*April, 1937.*

* * *

"Is it the function of Methodist colleges to lay emphasis upon the education of the intelligence, or is it to furnish technical training for every activity, every trade, every profession, every vocation? Can nothing be left, any more, to trained intelligence? Is it conducive to real education to offer courses that only furnish the student with a bag of tricks and little more?"—*Prof. W. W. Sweet.*

* * *

The position and duty of institutions of higher education are clear. They stand as the instruments of the whole people to develop sanity, intelligence, and right-mindedness in social institutions. The liberal college bears special responsibilities in the social and political field.—*Education for Democracy—J. B. Johnston—University of Minnesota Press.*

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"The college needs to feel the poignancy and the stark realism of what is going on around it, and to take its place among the foremost forces seeking a solution that shall be grounded in intelligence as well as in good will."—*Bishop Paul B. Kern.*

* * *

The path to the citadel of truth leads up the steep mountain side of exhaustive research, and the direction of the course is maintained by the principle of consistency.—*Charles F. Sanders, Gettysburg College*—CHRISTIAN EDUCATION—*February, 1937.*

* * *

Educational institutions cannot escape change in their structure and procedures. It is the privilege of faculties and administrators to examine their immediate services and to plan their organization for future social service.—*Education for Democracy—J. B. Johnston—University of Minnesota Press.*